

# Past meets future in Richmond park

By Marty Croll and  
Leisa Hammett-Goad

RICHMOND, Va., May 13 — The past met the future when 11,000 Southern Baptists crammed into an outdoor mall in Richmond, Va., for Woman's Missionary Union's "Celebration in the Park."

Women and a few men came from all over the world, representing local church, associational, state and national WMU organizations.

They wore it all: the 1800s, the 1920s, 1930s and 1980s. Even up to the 21st century. Granny gowns and mini skirts. Flapper dresses and poodle skirts.

Sarah Wisdom dressed 1940s style, representing the era during which Northwest Baptist Convention formed its WMU. Wisdom is the convention's WMU executive director.

Nine women from First Baptist Church in Perryville, Ark., commemorated WMU's 1888 founding by wearing long dresses, complete with lace and bonnets they made for the occasion.

Nelle Albritton of First Baptist Church, Mayfield, Ky. wore her pj's, or rather her grandmother's, which she found in a trunk. The white cotton nightgown and cap are 100 years old.

Many women shielded themselves from the late afternoon sun with turn-of-the-century parasols they made. Pearl Scott, from Ebenezer Baptist Church in Toccoa, Ga., carried a green print parasol with ruffles.

Joyce Duncan, Judith Carpenter and Dorothy Etter, members of Missouri's Baptist Nursing Fellowship, remembered the Florence Nightingale era by wearing caps, gray gowns and pinafores. Duncan and Carpenter have made several trips overseas as medical missions volunteers.

Overseas missions were colorfully represented by retired and furloughing missionaries and also WMU members from Japan, Panama, Liberia and other countries.

Joe Paul Turner looked like a page in history from that era. The director of missions for the Santee Baptist Association in South Carolina wore a parson's hat, ribbon tie, French cuffs, vest and tails, knickers and white tights — like a minister from the 1890s, he said.

Ada Smith took another direction. The former missionary to Nigeria has a vision. And she was a vision — from the future. She wore white tennis shoes, black leotards and black bathing suit with a hot pink diamond print and diagonal white stripes on the front. She wore a silver tinsel wig with two antennae.

"Come to Mars," she called out as people asked her for her photograph. "This is the future — Bold Mission Thrust in 2088."

"Just wait until 2088 — Mars will be home missions territory."

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Mary Hodges (l) and Mary Burchett of Chesterfield, Va., joined in the festivities celebrating the centennial of Woman's Missionary Union, the Southern Baptist women's missions organization. Period costumes were among many highlights of the 100th birthday party, celebrated in Richmond, Va., WMU's founding site. — (WMU Photo by Stanley Leary)

# Pilot faces death in Indonesian treetops

By Dan Wooding

REDLANDS, California (EP) — A Mission Aviation Fellowship (MAF) pilot was nearly killed on January 13 of this year in an accident that injured three passengers and killed one when part of the propeller of his Cessna 185 broke off at 8,000 feet. Against tremendous odds he survived, and has said he will continue to fly for MAF.

American pilot Terry Wohlgemuth, 32, said, "I will definitely return to Indonesia to fly again. I am grateful to God that I survived this crash. For a short time, I thought I would not fly again. But now I realize how much the people need us, so I'm going back."

Wohlgemuth, who has flown for MAF in Indonesia since May, 1984, was carrying four passengers, all Indonesian Dyaks, to Malinaw, East Kalimantan, close to Malaysia's Sarawak border.

"All of a sudden there was an explosion from the front of the plane and a red ball of flame came out . . . in front of me," Wohlgemuth said, describing the accident. He made a "Mayday" call for help, but the plane was plunging powerless toward the jungle below. "I wasn't scared," he recalled. "But I thought about my wife, Shelley and our three kids . . . and felt the sadness of them being left behind."

Flames began to come through the bottom of the cockpit, and Wohlgemuth said he knew he had to get the plane on the ground as quickly as possible. "I couldn't see through the forward windshield because it had turned opaque from the heat . . . so I opened the left window and stuck my head out."

"I said, 'Well, Lord Jesus, today I'm going to be with You in heaven.'"

Wohlgemuth said he directed the plane

toward a nearby mountain that was covered with trees "up to 250 feet high. I saw that the tops of the trees were a little flatter near a spine ridge part way down the mountain, so I picked the spot and flew toward it."

Suddenly the plane hit a tree and the engine flew off. Wohlgemuth says he remembers saying to himself, "I'm still alive. We've got to get out of here." He shouted to the passengers to get out, and led them through the opening where the side window had been ripped off in the impact.

"I slipped right out onto the wing," he described. "I grabbed the wing tip and hung there, and then looked down. I just couldn't believe we were up so high. I let go, thinking it was better to break my leg than be burned alive up there in the trees. That was the first time I really felt scared. I just kept falling, falling, falling. Then I hit the ground, landed on my feet. They slipped out from under me. I was on an embankment, and I hit my seat, then my back." Later he was diagnosed as having a fractured shoulder, three fractured vertebrae and three broken ribs.

Each of the passengers also jumped, and one woman sustained fatal injuries. "She and her husband were both believers and he kept chanting a prayer to the Lord repeatedly for 24 hours before she died . . . It was in the local language. He was saying something like, 'Lord heal her if it is Your will. We commit her to you.'"

"We had no water, food, or way of communicating with the outside world," Wohlgemuth continued. He told the passengers that a search party would come soon, but they were forced to camp overnight. In the morning no rescue party had come. The crash survivors

were able to pull some of the wreckage from the plane and rescue canned water and pain killers from the survival kit. "As the husband was giving [the pain killer to his wife], she suddenly went limp and her mouth opened up. I felt for a pulse, but didn't feel anything. We had some space blankets, the silver plastic things, and covered her up."

Wohlgemuth decided to attempt to reach the nearest village, which they estimated was about one day's hike away. He took one of the passengers with him on the tedious, painful trek, cutting their way through the dense jungle with a machete. Wohlgemuth described walking as "like ice-skating on mud" and recalled slithering all over the jungle floor.

After a number of hours, the two found a trail with a fresh footprint on it. "We began jumping up and down, patting each other on the back and saying, 'Praise the Lord' in Indonesian," recalled Wohlgemuth. After two more hours, they met up with a large rescue party.

"They had spotted the crash site, but they couldn't land the search helicopter because the trees were too tall," Wohlgemuth explained. "They were excited to find us. At that point, we were only an hour away from a village called Long Umung. We told the party to go in and get the others."

The two, with some of the search party, walked on toward the village. "As we got closer to the village, people came out and started hanging on to me and crying. This is a village where I have flown out three critically ill people. One time the pastor's wife was very sick and I had made a special flight to take her out. The people remembered the flight, and this time they wanted to help the pilot."

Wohlgemuth was flown to nearby Long Bawan, where there was medical help. He was able to speak to his wife by radio. "She was real strong, though she probably broke down afterwards. I told her I loved her and the kids."

The rescue party was able to recover the others, including the woman who had died. A Christian funeral service was held for her in the first village they reached.

In reflection, Wohlgemuth said, "What really hit me was that we, as people, are so weak. We are just a breath away from being in eternity with the Lord. How delicate our lives really are. We think we are invincible so many times, but we live very fragile lives."

"At the same time, we are strong and mighty in Christ. Because His Holy Spirit lives in us, He can take us through all kinds of trauma and bring glory to Himself, even through tragedy."

Wohlgemuth confirmed that he would fly again. "When I jumped from the airplane and was having so much trouble breathing, I remember saying to myself, 'I don't need this again. I'm ready to pack my bags and go home.' The next thought of my mind was, 'Terry, you shouldn't be thinking about this, this isn't the time to decide your future. Just think about surviving here.'"

"When I got to Long Bawan shortly after coming out from the crash, I never saw so many people. I knew a lot of these people, and they came and wanted to hang on to my arm, even though it was killing me. They were crying, and I saw how much MAF means to them. That was important for me to see. So many times you do a job and wonder if it's of any use. But I was blessed to see how much the people do appreciate us and love us out there."

Dan Wooding writes for EP News Service.



# Editorials . . . by Don McGregor

## Legislative appreciation

The legislative session is over for this year, and appreciation must be expressed in some instances for legislation passed or beaten back while there must be keen disappointment expressed in other instances.

First the appreciation. While neither one of these issues was on a list of 15 significant items before the Legislature, they were significant to a great many who had keen interest in them.

The first is the anti-litter bill. It passed virtually unanimously once the House and Senate got together and agreed on what it should be.

The passage of the bill will not solve the litter problem. There are too many people who don't care and not enough to do something about it. But it is a start. It provided a basis from which an effort can be made to at least keep the state more free of roadside litter than is the case now.

The bill has been passed. It provides a guideline — a road map, if you will. Getting the job done is up to those of us who despair of trashy surroundings in our walks of life.

We appreciate the Legislature for giving us a starting point. The Baptist Record has a keen interest in this legislation.

The second item calling for appreciation is the defeat of the Europa Star bill, the failure to legalize the activities of a gambling ship in Mississippi Sound. The ship is still sailing in those waters, but not with the good graces of the Legislature. Perhaps the failure of the Legislature to legalize the boat's activities will give those who oppose it a way to get the gambling activities stopped.

Again, we appreciate the fact that legislation that would have legalized the Europa Star as a gambling casino

failed to pass.

A bill that did pass, though just barely, that has been strongly resisted for years was the one that will legalize the advertising of alcoholic beverages in newspapers, magazines, and broadcast media originating in the state. The Baptist Record has opposed this bill for years and did so again this year. It seemed for awhile that the bill would be defeated. Indeed, it was; but a motion to reconsider kept it alive, and it finally passed.

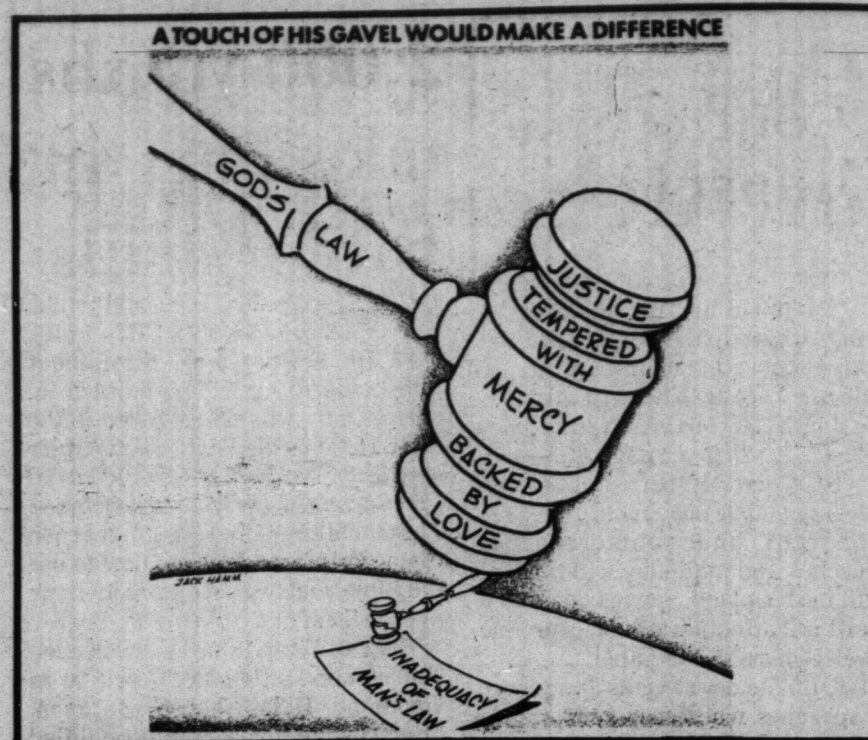
In the Senate the bill passed by a vote of 27 to 23. Two votes changed would have meant a tie. Appreciation must be expressed for those senators who voted against this legislation. They were Barbara Blanton, Brandon; Hob Bryan, Amory; Wayne Burkes, Clinton; Bill Canon, Columbus; Robert Crook, Ruleville; Jack Gordon, Okolona; Pud Graham, New Albany; George Guerieri, Southaven; Steve Hale, Pascagoula; Bill Harpole, Starkville; Hanion Miller, Greenville; Cecil Mills, Clara; John Morgan, Oxford; Ronnie Musgrove, Batesville; Lynn Posey, Union Church; Vincent Scoper, Laurel; Ronnie Shows, Bassfield; Rob Smith, Richland; Wootsie Tate, Picayune; Billy Thames, Mize; Bob Usey, Gulfport; John White, Baldwin; and Roger Wicker, Tupelo.

The first time this bill came up before the Senate it was defeated by a 26 to 25 vote, but a motion to reconsider kept it alive for eventual passage.

In the House the bill, as amended by the Senate, passed by a 59 to 56 vote. Two votes changed would have defeated it. Again, the representatives who voted against the bill are to be appreciated. They were Don Alford, Ridgeland; Dan Anderson, Ellisville;

Buck Bounds, Philadelphia; Billy Bowles, Houston; Clifford Britt, Wesson; Terry Brown, Columbus; Eric Clark, Taylorsville; Dorothy Cole, Richton; Raymond Comans, Decatur; Roy Dabbs, Meridian; Bill Denny, Jackson; Kane Ditto, Jackson; Jim Ellington, Jackson; Alvin Endt, Ocean Springs; Ted Foster, Pontotoc; Delma Furniss, Rena Lara; Joedy George, Greenwood; John Grisham, Southaven; Don Grist, Vardaman; Davis Halbrook, Belzoni; Bruce Hanson, Columbus; Curtis Holston, Poplarville; Tommy Horne, Meridian; Ezell Lee, Picayune; Dick Livingston, Pulaski; Bennett Malone, Carthage; Billy McCoy, Rienzi; Cecil McCrory, Brandon; Joe McElwain, Ripley; Butch McMillan, Kosciusko; Mike Mills, Aberdeen; Bobby Moak, Bogue Chitto; Harvey Moss, Corinth; Clem Nettles, Jayess; John Pennebaker, New Albany; Tommy Reynolds, Charleston; Bo Robinson, Hamilton; Ray Rogers, Pearl; Scott Ross, West Point; Mark Scarborough, Florence; Eloise Scott, Tupelo; Morris Lee Scott, Hernando; Miriam Simmons, Columbia; Gary Staples, Laurel; Ken Stribling, Jackson; Johnny Stringer, Montrose; Joe Taylor, Waynesboro; Gus Townsend, Laurel; Jimmy Tyrone, Monticello; Robert Vince, Sandy Hook; Charles Waldrup, Drew; Brent Walker, Magee; Joe Warren, Mount Olive; Charles Weissinger, Rolling Fork; Bill Wheeler, Belmont; and Tommy Woods, Byhalia.

At least two names should be mentioned in relation to the anti-litter bill. They were the committee chairman who had a great deal to do with its passage. In the Senate it was Bill Canon. In the House it was John Pennebaker.



## Baptist beliefs . . . The eternal Christ

By Herschel H. Hobbs

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

With this we begin an extended study of Christ. The place to begin is "in the beginning" whenever that was (Genesis 1:1).

"The Word" (ho logos) is a synonym for "Christ." Philo, the Jewish-Alexandrian philosopher, used logos about 1,500 times, at times almost but not quite making it a person. It appears 330 times in the New Testament. But only John uses it as a name for Christ (John 1:1, 14; 1 John 1:1; 5:7; Revelation 19:13). Logos means the open, spoken manifestation of the speaker (Colossians 1:15a).

"Was" renders a verb tense of the Greek word "to be," which means "always was." "To be" expresses essential, in this case, eternal being. There never was a time when Christ did not exist.

"With God" (pros ton Theon) means

face-to-face with God. The term was used to express equality.

"The Word was God" in Greek reads, "God was the Word." God is emphatic, so "God himself."

So a literal translation reads, "In the beginning always was the Word, and the Word always was equal with God, and the Word always was God himself" (see Williams translation).

Moffatt and Goodspeed read "divine." Had John meant "divine," the Greek language had a word for it (theios, 2 Peter 1:3-4). John did not use it. He ascribes full deity to Christ.

So in one sentence John expresses the eternal coexistence, coequality, and codeity of Christ with God. Indeed, he was God in his full revelation of himself (John 14:8-9). You cannot pour more truth than that into one verse.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

## Guest opinion . . .

## A personal testimony

By Roy Dabbs

I am a first-term member of the House of Representatives. Throughout the years I have received city, council, and state "Man of the Year" awards plus other community service awards. On Feb. 8, 1986, I realized God was the "Man of the Year." He was then, is now, and always will be. On this date I suffered a massive heart attack at the age of 35. While lying on the table in the emergency room, I knew if I died I was going to heaven. I also knew, with no more than I had ever done for the Lord, that my job in heaven would probably be "slopping the hogs." I didn't know what to say to the Lord. I didn't question him about why this was happening to me, but I told him I was scared and didn't

want to die. I said the following prayer:

Lord, I know I don't deserve a second chance; but, Lord, I have a little girl 3 and a boy 5 and a wonderful wife. Lord, if you will let me live, I promise I will rear my children in the church, train them to be Christians, and will be a faithful husband. Lord, I'm not lying to You this time. Lord, please don't let some other man rear my children. Please let me stay here for my family.

After this prayer, the Lord made me feel at ease and gave me comfort. Five days later I was transferred to Jackson and had a quadruple by-pass.

One month later I went back into the hospital with inflammation around my heart. On the second night my home burned. We bought a double-wide mobile home; and, with the help of my friends, family, and most of all God, we made it.

Prior to my health problems, I had decided to run for the state Legislature. These were my plans, not the Lord's. As time drew near to announce for office last year, I sought the Lord's will over and over. I made the Lord another promise when I realized that running for this office met his approval. The promise was, "Lord, You will always be first, my family second, and the Legislature third." During my campaign, I had

people tell me I didn't need to say too much about God or my church because this could hurt me. They would tell me that people would think I was trying to get the office by using Christianity. Well, I never quit telling people who saved me, who gave me a second chance in life, and who guided me in my daily living. I will never be ashamed of my Savior again.

It is not easy in the Legislature. Citizens need to pray for me and the other members daily. We constantly have bills come before us that affect the lives of everyone in our state. Please remember us.

It seems as though every kind of group in the state gets involved at the capitol except Christian-action

groups. I don't believe gambling, alcoholic bills, and other bills of this nature would ever get passed if the Christians in this state were contacting their Senators and Representatives.

The Christian Action Commission of the Mississippi Baptist Convention publishes monthly a list of bills relating to alcohol, family, criminal justice, education, gambling, health, obscenity, safety, and other matters. Citizens should be on this mailing list and get involved.

Roy Dabbs is a member of the New Hope Baptist Church on Hwy. 45, South, in the Clarksdale Community outside of Meridian.

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Send news and communications to  
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## Controversy Capsules

Compiled by Tim Nicholas

In response to the SBC Peace Committee report and in an effort to provide more space to news of missions, the Baptist Record is initiating a new column. It will give space to those involved in the Southern Baptist controversy — but not much.

Charges and countercharges, speeches and mailouts, will be dealt with in this place. Stories deemed to merit full attention will be reproduced elsewhere in the paper.

Legitimate news events and reports of speeches where a person speaks from a position of authority or office will continue to merit more complete consideration. For instance, a more complete report of comments by Charles Fuller will be found elsewhere next week since Fuller chairs the Peace Committee.

The Baptist Record has on hand more complete accounts of these reports which are available.

### Bisagno chides

John Bisagno, pastor of First Church, Houston, Tex., has written an eight-page letter to state papers, saying that both of the "theo-political" (a Baptist Press word) parties are contributing to a declining witness of the Southern Baptist Convention, citing declines in baptisms, church starts, and membership growth.

He said he "would like to see the positive commitment of the 'Right' to biblical infallibility presented with a less legalistic, less issue-oriented approach." And concerning the "Left," he said, "The death of evangelistic fire and missionary zeal are the heritage of the liberalism to which neo-orthodoxy has historically moved."

And Bisagno called for a president who will "use all available tools to insure opposition to the neo-orthodoxy of the Left and the excesses of the Right."

### Moore records

Winfred Moore, pastor of First Church, Amarillo, and former first vice president of the SBC, sent a taped 10 minute message, along with a cover letter, a brochure, and a response card, to 34,000 Southern Baptist churches.

It cost about \$30,000 and Moore said it was paid for by "grassroots" people and with no big contributors.

Moore's tape cites the baptism decline in the SBC and says there are some who "want to make doctrinal agreement a prerequisite for cooperative missions and evangelism." He said "your interpretation of the Bible is just as important as mine."

The brochure, produced by "Baptists Committed to the SBC," with a Dallas address, notes, according to Baptist Press, that Paul Pressler, a Texas appeals court judge is behind the SBC takeover and "seems to care less about missions than he does about getting his people elected at the Southern Baptist Convention. It notes that Criswell College, which has Paige Patterson as president, "stands to gain a great deal from the controversy because Patterson has billed the

(Continued on page 6)

## 2,000 youths take part in Bible Drills

More than 2,085 children and youths participated in the 1988 Bible Drills held in 12 locations throughout Mississippi in April. This number includes those who participated in the State Bible Drills. Many began their memory work and Bible skill preparation as early as last October. These children and youth learned many scriptures, learned how to use the Bible, and began to store its truth in their hearts.

The 1988 Youth Bible Drill Selection Tournament took place April 30 at Woodland Hills Church, Jackson, after 12 state finals. Youths qualified for this Selection Tournament by making two mistakes or fewer in the previous State Drills. Forty-nine young people, from grades seven through nine participated in the Selection Tournament. After three hours of drilling, nine finalists were judged in the final drill. Two top winners were selected to represent Mississippi at Ridgecrest and Glorieta Baptist Conference Centers during the Church Training Leadership Conference this summer. Speed was added to the accuracy as a basis for judging the Selection Tournament.

The winners were: Elyse Rayburn, Bethel Church, Mississippi Association, who will go to Glorieta, and Joey Fillingane, Oral Church, Lamar Association, who will go to Ridgecrest Baptist Conference Center. Ginger New, Fredonia Church, Union Association, and Stanley McCaa, Rocky Creek Church, George/Greene Association, will serve as alternates.

Seven of the nine finalists will be guests of the Church Training Department at Gulfshore Baptist Assembly during Church Training Leadership

(Continued on page 4)

## Wreck kills missionaries

ORANGEWALK TOWN, Belize (BP) — Southern Baptist missionaries Alan and Lee Seay were killed April 29 when their car was struck head-on by an armored vehicle traveling in a British Army convoy near Orangetown, Belize. Two Belize Baptists in the car with them were injured seriously.

Initial reports indicate the steering on the army vehicle may have failed.

The Seays and their passengers, Raul and Maggy Escalante, were returning to Orangetown after a Baptist associational meeting when the accident occurred. The Seays apparently were killed instantly. The Escalantes were hospitalized, he with severe bruises and she with head injuries.

The Seays, both from Spartanburg, S.C., were appointed by the Southern Baptist Foreign Mission Board in 1985. They were working with a new church in Orangetown that they began about two months ago.

The Seays are survived by their parents, three children and a grandson. Funeral services were May 4 at First Church, Wichita Falls.

The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## WMU celebrates with pomp and pageantry

By Jim Newton

RICHMOND, Va., May 13 — With pomp and pageantry, more than 11,000 Southern Baptists celebrated the centennial of the denomination's Woman's Missionary Union by dramatically re-enacting events in Richmond exactly 100 years ago.

In the midst of a controversy that continues even today, the Woman's Missionary Union was organized as an auxiliary to the Southern Baptist Convention in Richmond on May 14, 1888.

The controversy in 1888 was over whether the organization would become a women's rights movement that might take over the male, preacher-dominated Southern Baptist Convention. Today, controversy still surrounds the role of women in the SBC.

At the 1888 meeting of the Southern Baptist Convention, 835 male delegates (most of them pastors) met at First Baptist Church in Richmond to decide the future of the women's organization.

About 200 women, including 32 official delegates from 12 states, met for the organizational meeting of the Woman's Missionary Union at the Broad Street Methodist Church just one block away. Women were allowed to attend the Southern Baptist Convention, but not as voting delegates.

Most of the three-hour celebration was devoted to pomp and pageantry, to ceremony and jubilant celebration.

The program began with a 30-minute processional in which Baptist leaders and representatives of every aspect of Southern Baptist denominational work paraded around the oval-shaped coliseum to the cadence of John Philip Sousa marches played by a symphonic band.

In the center of the 10,000-seat coliseum floor was a huge staging area in the shape of the WMU centennial logo: the number 100, with the two zeros interlocking and overlapping to form a teardrop-shaped flame.

During a dramatic re-enactment of the 1888 convention and WMU organizational meeting, a drama group from Parkview Baptist Church in Monroe, La., debated the pros and cons of organizing the national women's group as it might have happened 100 years ago.

On one side of the divided stage, men dressed in 1880s ministerial costumes argued for and against allowing the women to organize, just as the debate might have occurred at the Southern Baptist Convention 100 years ago.

On the other side of the stage, women dressed in period costumes — playing the parts of such leaders as Annie Armstrong of Baltimore, Md., and Fannie Heck of North Carolina — discussed the values of a national women's organization versus the stern opposition of the men who controlled the SBC.

The dramatic re-enactment ended

after Miss Armstrong, later elected first corresponding secretary of WMU, announced the men at the convention had sent them a message saying they generally favored a general organization for women. But their real message, according to Miss Armstrong, was "send us your money for us to spend."

During one of the major addresses of the evening, Helen Fling, WMU national president from 1963-69, praised those early women who organized WMU despite opposition "because they believed in God's call to women for missions and ministry."

Five Baptist missionaries paid tribute to Woman's Missionary Union for the support, both through the financial contributions and prayers of women, for missionaries during the past century.

The missionaries expressing appreciation to WMU were Thelma Bagby, retired missionary to Brazil for more than 30 years; Kathleen Jones, retired medical missionary in Indonesia for 35 years; Jimmy Anderson, missionary among American Indians in Oklahoma; C. Anne Davis, dean of the Carver School of Social Work in Louisville, Ky.; and Cherry Chang, retired Asian church consultant and home missionary among the Chinese.

Mrs. Chang and her 97-year-old mother, a former Bible teacher in

(Continued on page 8)



Thousands of people from all over the world gathered at the Richmond Centre in Richmond, Va., May 13-14 for the "Centennial Celebration" of Woman's Missionary Union. WMU, the

1.2-million member Southern Baptist women's missions organization, celebrated its birthday in the city where it was founded 100 years ago. — (WMU Photo by Stanley Leary)





These are the nine finalists in the State Selection Tournament, April 30. From left, they are Patricia Nowell, Bruce Lee, Joey Fillingane, Brad Rigsby, Dale Beavers, Shannon Taylor, Elyse Rayburn, Stanley McCaa and Ginger News. Winners were Elyse and Joey.

## 2,000 youths take part in Bible Drills

(Continued from page 3)

Conference, June 30-July 2. They are Ginger New; Stanley McCaa; Dale Beavers, Mt. Pisgah Church, Chocataw; Bruce Lee, Grace Church, Neshoba; Patricia Nowell, First Church, Soso; Brad Rigby, First Church, Louisville; and Shannon Taylor, McDowell Road Church, Jackson.

The Church Training Department announced that forty-nine young people received nine-year plaques. This plaque, with their name engraved, represents nine years of participation in Children's and Youth's State Bible Drills (grades four through twelve). The following youth received nine-year plaques: Robin Allen, Brookhaven; Lori Bolen, Ecu; Kim Bridges, Philadelphia; Renea Burk, Pontotoc; Brett Campbell, Chunky; Dawn Cothorn, Brookhaven; Regina Givens, Bogue Chitto; Stephanie Hamilton, Jackson; Michelle Harbeson, Carriere; Lisa Hatcher, Louisville; Lisa Henley, Carriere; Denise Hughes, Corinth; Jamie King, Ripley; David Magee, Eupora; Christie Manasco, Aberdeen; Dawn McCauley, Coffeeville; Angela Miller, Pearl; Tawanda Minton, Morton; Blair Morgan, Calhoun City; Suzanne Oakley, Bruce; Chris Porter, Brookhaven; Jared Porter, Ellisville; John Pound, Tupelo; Ronnie Pounders, Nettleton; Anita Rivers, Union; Eric Ross, Vicksburg; Brandie Schwartz, Dundee; Michelle Self, Pontotoc; Tara Vise, Lucedale; Christie Washington, Pontotoc; Jennifer Westmoreland, Pontotoc; Lori Wilkinson, Meridian; Jill Williamson, Pearl; and Samuel Wilson, Eupora.

A special recognition was given to 46 youths who have participated in State Bible Drills for eight years. These young people will receive a certificate. They are: Lea Anne Anthony, Walnut Grove; Robin Bandel, Hernando; Bethany Brantley, Carthage; Sandra Collins, Union; Priscilla Cooper, Philadelphia; Jenny Crigler, Columbus; Mike Cronin, Pascagoula; Patricia Culver, Myrtle; Natalie Davis, Shannon; Ray Downer, Olive Branch; Tiffany Earls, Cleveland; Layne Earnest, Tupelo; Joanne

Ellzey, Hattiesburg; Tony Vanderford, Kosciusko; Matt D. Forman, Gloster; Deedra Foxworth, Pearlinton; Stephanie Fulmer, Greenville; Holly Hardin, Moss Point; Lisa Harrelson, Calhoun City; Trent Harris, Ellisville; Lynne Horne, Cleveland; Craig Martin, Philadelphia; Lisa Martin, Mendenhall; Lynn Martin, Tupelo; Jay Mathis, Carthage; Mark McCormick, Carriere; Sheri McPhail, Rolling Fork; Shawn Mobley, Southaven; Kim Myrick, Ovet; Anissa Power, Ackerman; Cam Proctor, Kosciusko; Leigh Ann Ramsey, Pontotoc; Tory Reeves, Gloster; Becky Roberts, Olive Branch; Benita Roberts, Olive Branch; Steven Rutledge, Kosciusko; Donna Smith, Olive Branch; Vickie Smith, Vicksburg; Anna Speck, Ecu; Lee Ann Sullivan, Horn Lake; Julie Sylvester, Louisville; Julie Taylor, Olive Branch; Chad Tutor, Senatobia; Scott Verhine, Vicksburg; Sherri Williamson, Louisville; and Alison Weeden, New Albany.

Six-year trophies were awarded to 44 young people for six years of participation in the State Youth Bible Drills, from grades seven through twelve. There were approximately 350 judges who helped during the two weeks of the State Bible Drill Tournaments. These do not include the undetermined number of judges who worked in the churches and associations preparing the children and youth for State Drills. The Church Training Department encourages each church within the state to begin preparation for children and youth in Bible Drills by attending Gulfshore Baptist Assembly, June 30-July 2, when a conference on Bible Drills will be held. This conference will help Bible Drill leaders make preparation for leading children and youth in Bible memory and Bible skills. Associations will also host a Bible Drill Clinic this Fall.

The Bible Drill leaflets for children and youth Bible Drills and the Speaker's Tournament leaflets for Senior High young people will be available after Sept. 1, 1988. Anyone wishing further help for Bible Drill leaflets may contact the Church Training Department, Mississippi Baptist Convention Board.

## During SBC week, plan ahead and eat with WMU

BIRMINGHAM, Ala. — Three special meal events will be offered in conjunction with the Southern Baptist Woman's Missionary Union annual meeting June 12-13 in San Antonio, Texas.

A "Prayer Box Supper" will begin at 5 p.m., June 12, in the Hilton Palacio Del Rio Ballroom. After the meal, participants will pray for specific world missions needs. Ticket for the box supper are \$11.

Members of Baptist Nursing Fellowship or those interested in the work of the organization are invited to a dessert party in the Hilton Terrace Garden immediately following the WMU Sunday evening session. Tickets for the dessert fellowship are \$4.

"Hermanosphere," a luncheon featuring Mexican food and highlighting contributions of ethnics to missions, will be June 13, at noon in the Hilton Ballroom. A Mexican mariachi street band and a ceremony featuring more than 100 flags will add to the international flavor of the mealtime. Tickets for the ethnic luncheon are \$15.

Tickets for any of these meal events must be purchased before May 31 from: Order Services Section, Woman's Missionary Union, P.O. Box C-10, Birmingham, Ala. 35283-0010. Checks should be made payable to WMU, SBC.



William Carey College granted three honorary degrees during annual graduation ceremonies. Those honored included, from left: Robert L. Gauldin of the Eastman School of Music; Gordon L. Nelson, president of the American Chemical Society; and Jerry M. Boone, president of Ferrum College in Ferrum, Va. J. Ralph Noonkester, Carey president, represented the board of trustees in the conferring of the degrees.

## Central Hills releases summer camp schedules

Registrations are being received for the 10th year of summer camp sessions at Central Hills Baptist Retreat; Box 237; Kosciusko, MS 39090-0237; 601/289-9730. Posters and registration forms are available from Central Hills or from the Brotherhood Department: Box 530; Jackson, MS 39205-0530; 601/968-3800.

Camp sessions are structured in two formats:

**RESIDENT CAMP** sessions for boys and young men: Grades 4-12 (Monday, 10 a.m., through Friday, 1:30 p.m.) Cost is \$60 per camper plus a \$7 snack fee and spending money for craft shop projects and souvenirs.

Camp sessions are planned for the following dates: June 13-17, June 20-24, June 27-July 1, July 11-15, July 18-22, July 25-29 and Aug. 1-5.

July 6-8 is a mini-week camp. Cost is \$30 plus \$3.50 snack fee. (Wednesday 10 a.m. through Friday 1:30 p.m.).

**LAD-DAD CAMP** sessions for boys: Grades 1-3 and their dads (Friday 3

p.m. through Saturday 1:30 p.m.) Cost is \$17.50 per person and the camp store will be open for snacks and souvenirs.

Camp sessions are planned for the following dates: June 24-25, July 8-9, and July 22-23.

Campers will participate in devotions, flag assemblies, Bible studies, mission study activities, swimming, handicrafts, campcraft, canoeing, horseback riding, riflery and archery, the Adventure Course, tether ball, field games, skits, a campfire decision service, and they will hike the woods trails.

Registrations will be accepted on a first come first served basis. Campers are grouped in their living "Chapter Areas" in narrow age groups. Usually there will be no more than two years age span in a chapter.

Volunteer counselors are needed each week to supplement the student staffers who work at Central Hills through out the summer.

## Carey confers honorary degree on three men

HATTIESBURG — William Carey College awarded three honorary doctorates and presented two academic medallions as highlights of graduation ceremonies on May 7. Jerry M. Boone, president of Ferrum (VA) College and a Carey graduate of 1964, delivered the commencement address to nearly 200 graduates, their family, and friends.

Boone received an honorary doctor of law degree. Robert L. Gauldin, a professor of music theory at the Eastman School of Music in Rochester, N.Y., received the honorary doctor of music degree. He is a former member of the music faculty at Carey. Gordon L. Nelson, chair and professor of polymer science at the University of Southern Mississippi and president of the American Chemical Society, received the honorary doctor of science degree.

Angela Rene Tullos of Sandy Hook and Gerald Wade Henderson of Waynesboro received academic medallions denoting perfect 4.0 grade point averages.

More than 50 of the degrees granted were from the graduate school.

William Carey will hold only one graduate ceremony this year. Students who expect to complete degree work in August participated in May ceremonies. Their degrees will be granted by Carey's trustees following successful completion of the summer term.

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**GOD'S LOVED DOCTRINES** of Grace: Ten radio messages (chapters). FREE! 90¢ postage appreciated but not necessary. Ray's Study, Box 5435, Midland, TX 79704.

**FOR SALE: A. B. DICK** Off-set, **DUPLICATOR**, Model 310, (Platemaker included). Contact Highland Baptist Church, 3518 Halls Ferry Road, Vicksburg, MS 39180; (601) 636-7349.



# Resolutions, credentials, tellers groups set

MEMPHIS, Tenn. (BP) — The resolutions, credentials and tellers committees have been appointed by Southern Baptist Convention President Adrian P. Rogers, pastor of Bellevue Church here.

All three will serve during the 1988 annual meeting of the SBC, scheduled June 14-16, in the Henry B. Gonzalez Convention Center in San Antonio, Texas.

## RESOLUTIONS COMMITTEE

The Resolutions Committee is made up of 10 members, three of whom must be members of the SBC Executive Committee. The committee has the "duty . . . to prepare and submit to the convention resolutions which the committee deems appropriate for adoption and to report on all matters submitted to it by the convention, with or without recommendation or amendments."

Rogers told Baptist Press he has given the Resolutions Committee no instructions, but "would hope that we would keep intensely controversial issues out of our resolutions process until we can coalesce as a convention around our major purposes."

Bylaw 22 requests proposed resolutions be sent to the committee 30 days in advance of the convention. It adds "resolutions, including those previously sent to the committee, shall be submitted to the convention not later than the evening session of the first day. Titles of proposed resolutions shall be read into the record by an officer of

the convention . . ."

Rogers has asked Jerry Sutton, pastor of Two Rivers church of Nashville to be chairman of the Resolutions Committee.

Executive Committee members appointed include Fred Wolfe, pastor of Cottage Hill church, Mobile, Ala.; Eldridge Miller, pastor of First church, Sallisaw, Okla.; and Steve Brumbelow, pastor of Cross Lanes church, Cross Lanes, W.Va.

Other members include Bettye Atchison, a homemaker and member of First church, Rogers, Ark.; John Yeats, pastor of Shawnee Heights church, Topeka, Kan.; Rhonda H. Kelley, a speech pathologist and member of First church, New Orleans;

Betty Worrell, an interior decorator and member of First church, Jefferson City, Mo.; Ray Long, pastor of Rock Hill church, Inman, S.C.; and Jewell Davis, a physician and member of First church, Lubbock, Texas.

## CREDENTIALS COMMITTEE

The Credentials Committee, which works with the registration secretary, is charged by Bylaw 8 to "review and rule upon any question which may arise in registration concerning the credentials of messengers. Any such ruling may be appealed to the convention during business session. Any contention arising on the floor concerning seating of messengers shall be referred to the committee for consideration and the committee shall report back to the convention."

Rod Masteller, pastor of Putnam City church, Oklahoma City, has been named chairman.

Members include Steve McVey, pastor of Berniston church, Talladega, Ala.; Bill Parr, director of missions and member of Emmanuel church, Tucson, Ariz.; Tom Harris, pastor of Park Place church, Hot Springs, Ark.; Ronald A. Fullerton,

an evangelist and member of First church, El Sobrante, Calif.; Randy McWhorter, pastor of First Southern church, Fountain Valley, Calif.; Jerry Allen Johnson, associate pastor of Central church, Aurora, Colo.; Earl Lambert, retired and a member of Immanuel church, Tallahassee, Fla.; Arnold Wooden, communications system manager and member of Abilene church, Martinez, Ga.; June Braund, a school teacher and member of Eastside church, Marietta, Ga.; Neil Jerim, pastor of First church, Vandalia, Ill.;

Carver Tinsley, director of missions and member of State Street church, Hammond, Ind.; Trueman Davis, pastor of Second church, Madisonville, Ky.; James Albert Wolfe, pastor of Cedar church, Archibald, La.;

William R. Bradley, executive director of a government agency and member of Kidron church, Harrisonburg, La.; Randy W. Turner, pastor of Parkway church, Natchez, Miss.; R. Davis Odom, pastor of Crossgates church, Brandon, Miss.; Eric Ertle, pastor of First church, Hagerman, N.M.; Ric Cox, a general manager and member of Taylor Memorial church, Hobbs, N.M.; Tony Crisp, pastor of Allen's Creek church, Waynesville, N.C.; Wade Thomas, pastor of Calvary church, Vancouver, Wash.;

Carolyn Varns, a bookstore employee and member of Westgate church, Columbus, Ohio; Chris Tecmire, pastor of First church, Drumright, Okla.; Jamie L. Fannin, homemaker and part-time teacher and member of Central church, Lawton, Okla.; Jerry Lethco, pastor of Brushy Creek church, Taylors, S.C.; Thomas M. Knotts, director of missions and member of First church, Belvedere, S.C.; Ken Story, pastor of Germantown church, Germantown, Tenn.; T.H. Harding, pastor of First church, Portland, Texas; Dorsey Schad, a farmer and member of First church, Gruver, Texas; and Phyllis C. Jett, a church secretary and member of First church, Pound, Va.

## TELLERS COMMITTEE

The Tellers Committee, working under the supervision of the registration secretary, tabulates any vote taken during the annual meeting.

Clayton Spriggs, associate pastor of

First church, Fort Smith, Ark., is chairman.

Members include Jack Millwood, pastor of First church, Chickasaw, Ala.; Emerson E. Falls, pastor of First Indian church, Phoenix, Ariz.; Thomas M. Hodge, pastor of First Southern church, Scottsdale, Ariz.; Daniel Sotelo, pastor of Templo Bautista church, Fresno, Calif.; Jose Luis Cano, pastor of Redeemer church, Avondale, Colo.; Harold C. Epperson, pastor of First church, Kissimmee, Fla.; W.V. Prince, businessman and member of Rehoboth church, Tucker, Ga.; Al Johnson, pastor of First church, Boling Brook, Ill.; Bill Groover, pastor of Oak Park church, Jeffersonville, Ind.;

Harold Manahan, director of missions and member of First church, Papillion, Neb.; Ellery Finch, retired and a member of Highview church, Louisville, Ky.; Leigh Lowery, homemaker and member of First church, Bossier City, La.; Gary Glanville, pastor of Northwest church, Reisterstown, Md.; Bobby Williamson, pastor of Park Place church, Brandon, Miss.; Ray Cathcart, a weather forecaster and member of First church, Arnold, Mo.;

Randy Carter, pastor of Immanuel church, Hannibal, Mo.; Donna J. Savage, a homemaker and member of Foothills mission of First Southern church of Las Vegas, Nev.; Robert H. Wilson III, area sales manager and member of Sandia church, Albuquerque, N.M.; George Johnson Jr., attorney and member of Merrimon Avenue church, Asheville, N.C.; Sandy Gambrell, homemaker and member of Highland Chapel church, Grove City, Ohio; Ernie Perkins, director of missions and member of First Southern church, Del City, Okla.;

Leroy Killer, retired farmer and member of First church, Dill City, Okla.; F.E. Hobeika Jr., retired and member of First church, Dillon, S.C.; Dan Greer, pastor of Tusculum church, Greeneville, Tenn.; Sandra Page, homemaker and member of First church, Nashville, Tenn.; Ben Smith, pastor of Lakeland church, Lewisville, Texas; Rick Ingle, evangelist and member of First church, Denton, Texas; Terry L. Harper, pastor of Colonial Heights church, Colonial Heights, Va.; and E.C. Hooper, retired military and member of Northside church, Charlottesville, Va.

# Commission, committee trustees nominated

NASHVILLE (BP) — Trustees to serve on the commissions and committees of the Southern Baptist Convention have been nominated by the 1988 Committee on Nominations.

To serve, the nominees must be elected by messengers to the 1988 annual meeting June 14-16 in Henry B. Gonzalez Convention Center in San Antonio, Texas.

SOUTHERN BAPTIST FOUNDATION (35 members): 11 nominations considered; 6 new members; 5 renominations.

New agency representatives for the Foreign Mission Board and Brotherhood Commission will be named by the Committee on Nominations subcommittee in San Antonio.

The new Foreign Mission Board representative will replace Robert E. Smith of Weslaco, Texas. The new Brotherhood Commission representative will replace Don Donalson of Oklahoma City.

The subcommittee also will nominate a replacement for Calvin R. Guest, Bryan, Texas, who is ineligible for renomination.

Nominated as agency representative from the Christian Life Commission is Rudolph C. Yakym, an investment advisor and member of First Southern church, Mishkawaka, Ind., replacing Charles R. Wade, Arlington, Texas, who is ineligible for renomination.

Nominated for at-large positions, with terms to expire in 1992, replacing persons ineligible for renomination are William C. Lovell Jr., an investment advisor and member of Brentwood church, Brentwood, Tenn., replacing Roy L. Depue of Hendersonville, Tenn.; and Max A. Brunneman, an insurance broker and member of Baptist Temple church, San Antonio, replacing James R. Bocell of St. Joseph, Mo.

Nominated to second terms as agency representatives are Carl B. Allen, Murfreesboro, Tenn., representing the Annuity Board; Milton L. Williams, Shreveport, La., representing New Orleans Seminary; Harold T. Brundige, Martin, Tenn., representing the Radio and Television Com-

mission; and Martha Wennerberg, DeFuniak Springs, Fla., representing the Woman's Missionary Union.

At-large member Robert G. Lamons, Jackson, Tenn., also was nominated for a second term.

AMERICAN SEMINARY COMMISSION (16 members): 4 nominations considered; 2 new members; 2 renominations

Nominated to a four-year term as a local member is Hoffman C. Harless, an insurance consultant and member of Crieveewood church, Nashville, replacing Charles E. Barham of Donelson, Tenn., who declined to serve a second term.

Nominated to a second term is Donald L. Sharp of Chicago. Nominated to a second term as a local member is Kenneth L. Castleberry of Nashville.

EDUCATION COMMISSION (21 members): 6 nominations considered; 3 new members; 3 renominations.

Nominated to a four-year term replacing a member ineligible for renomination is Mrs. Marshall F. (Betty Jo) Cooley, co-owner of a farm and member of Arrowwood church, Chesnee, S.C., replacing John E. Johns of Greenville.

Nominated to a four-year term as an at-large member replacing a member ineligible for renomination is Wilfred Chung, pastor of the Chinese church, El Toro, Calif., replacing Doris Nunn of Sacramento.

Named to fill an unexpired term — to expire in 1990 — is Harold W. Sorrell Jr., pastor of Clinton church, Clinton, Md., replacing Gwen Haygood of Brownsburg, Ind., who moved.

Nominated to second terms are William R. Cotton, St. Augustine, Fla.; George Brannon, Atlanta; and W. Randolph Davenport, Campbellsville, Ky.

BROTHERHOOD COMMISSION (37 members): 8 nominations considered; 1 new member; 7 renominations.

Nominated to a four-year term to replace a member ineligible for renomination is L. Joe Herndon Jr., a retired engineer and member of Highland Park church, Duncan, Okla., replacing Don Donalson of Oklahoma City.

Nominated to second terms are Ellis M. Norris,

Washington; Donald H. Varnado, Alexandria, La.; Spurgeon M. Willet Jr., Warren, Mich.; C.L. Bove Jr., San Jon, N.M.; and Wendell C. Reed, Salem, Va.

Nominated to second terms as at-large members are Walter G. Barnes, Birmingham, Ala., and John C. Baxley of St. Augustine, Fla.

CHRISTIAN LIFE COMMISSION (31 members): 8 nominations considered; 4 new members; 4 renominations.

Nominated to four-year terms replacing members ineligible for renomination are James W. Richards Jr., pastor of Greenacres church, Bastrop, La., replacing Lynn P. Clayton of Alexandria; and Mrs. Gary (Deborah) Glanville, a homemaker and member of Northwest church, Reisterstown, Md., replacing Narvin D. Blanton of Oakgrove; and Mrs. Michael D. (Donna J.) Wester of First church, St. Clair Shores, Mich., replacing Verna R. Haushalter of Livonia.

Nominated to a four-year term as an at-large member is Mrs. Tim (Liz) Minnick, an elementary school teacher and member of Great Hills church, Austin, Texas, replacing Charles R. Wade of Arlington, Texas.

Nominated for second terms are Earnest J. Cook, Phoenix, Ariz.; Richard G. Elkins, Albuquerque, N.M.; and Vernon Holliday, Klamath Falls, Ore.; and Cledith V. Campbell Jr., of Huntington, W.Va.

HISTORICAL COMMISSION (33 members, being reduced to 32): 9 nominations considered; 4 new members; 1 member not to be replaced and 4 renominations.

Nominated to a four-year term replacing a member ineligible for renomination is Roy T. Myers, pastor of Rocky Creek church, Lucedale, Miss., replacing E.J. Vardaman of Lampkin, Miss.;

Nominated to a four-year term is H. Max Daley, pastor of Lincoln City mission of Valley church, McMinnville, Ore., replacing Sam A. Harvey of Auburn, Wash., who resigned.

The Committee on Nominations subcommittee will nominate a person to replace Margaret Melton Young of Lebanon, Ohio, who declined to serve a second term.

Nominated to fill an unexpired term — to expire in 1990 — is Jon F. Caudle, pastor of Highland Avenue church, South Charleston, W.Va., replacing Donald E. Walls of Fairmont, W.Va., who moved.

Nominated to second terms are Ray Granade, Arkadelphia, Ark.; Jerry L. Tillman, Fresno, Calif.; and Ben M. Primer, Baltimore. Nominated to a second term as a local member is David J. McDaniel of Nashville.

Ira V. (Jack) Birdwhistell, Georgetown, Ky., has served his allowed terms and will not be replaced.

RADIO-TELEVISION COMMISSION (27 members): 7 nominations considered; 3 new members; 4 renominations.

Nominated to a four-year term replacing a member ineligible for renomination is D.J. Benson, pastor of Salem Heights church, Laurel, Miss., replacing J. Clark Hensley of Jackson. . .

Two new members were nominated to terms to expire in 1992, replacing members who moved: Mrs. Dexter (Velma S.) Daniels, a writer/homemaker/television show host and member of First church, Wintler Haven, Fla., replacing Len B. Turner of Merritt Island; and Paul E. Hatfield, pastor of Second church, Mt. Vernon, Ill., replacing David John Williams of Naperville.

Nominated to second terms are Ted E. Savage, Colorado Springs, Colo.; J. Russell Capps, Raleigh, N.C.; Harold T. Brundige, Martin, Tenn.; and Odell H. Clay, Williamson, W.Va.

STEWARDSHIP COMMISSION (27 members): 7 nominations considered; 3 new members; 4 renominations.

Nominated to four-year terms replacing members ineligible for renomination are Charles F. Dunkin, a businessman and member of Shades Mountain church, Birmingham, Ala., replacing Dewey Corder of Montgomery, Ala.; and Roy D. Moody, state stewardship director for the Kansas-Nebraska convention and member of First Southern church, Topeka, Kan., replacing Glen W. Zumwalt of Wichita.

Nominated to fill an unexpired term — to expire

(Continued on page 6)

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## Devotional

## Children and Parents

By Frank H. Thomas, Jr.

In truth it can be said that the Ten Commandments provide an infrastructure for society. We know that they did provide something of a primitive "constitution" for ancient Israel. As long as Israel held close to these and other commandments of the Lord and to the spirit which underlay them, Israel prospered and flourished. When she fell away from these, she found herself in trouble.



Thomas

The commandment which concerns us today is the fifth commandment. As Exodus 20:12 renders it, "Honour your father and your mother, that your days may be long in the land which the Lord your God gives you." Obviously in this day of confusion in our families, such a commandment would help us to reorder some basic priorities. One of these priorities certainly must be that parents are parents and children are children. Children are not parents and don't need to be given that responsibility either by permission or by default. When children are thrust into the role of responsibility of parents, they become insecure and anxious over responsibilities for which they are ill-prepared. Children are to honor and respect their parents for the authority which they have which has been given by God. This is a structure which if honored will bring blessing to our families and to our community.

There is, however, another important application of this commandment. When I mentioned a constitution earlier, there was an implicit theme of how a society cares for its people — especially those in old age. Any caring, compassionate culture is duty bound to give attention to its elderly population.

The Israelites had a commandment which showed them what they must do in this regard. It was this fifth commandment. Really, the commandment refers to adult children in relationship to their older adult parents. In a time which antedated Social Security, this was a provision for the well-being of aged parents in their latter years. An adult child was to honor his father and his mother by taking responsibility for their care. Usually this was in his home.

How would this possibly benefit him? The answer is that his children would see him honoring his parents and catch the example. When this adult child found himself in his latter years, then his children, having caught his example from childhood, would honor and respect and care for him in his latter years. So you can see that there is a continuing benefit from one generation to another. Everyone deserves quality care, and there is no better way to give quality care than for families to take responsibility and care for aged parents.

Children, whether we be younger children or older children, we have a responsibility to respect and honor our parents. Who knows? The degree to which we honor and respect our parents today might well determine how much we are honored and respected when we find ourselves in the twilight years of life.

Frank H. Thomas, Jr. is pastor, Alta Woods, Jackson.

## Evangelists to seek 'old-time revival'

SAN ANTONIO, Texas (BP) — An "old-time revival" atmosphere will dominate the annual meeting of the

Conference of Southern Baptist Evangelists, the organization's leader has promised.

The conference's 30th anniversary celebration will be held June 15, from 1:15 to 4:30 p.m., in the theater of the Henry B. Gonzalez Convention Center here, announced COSBE President Henry Linginfelter, a vocational evangelist from Alcoa, Tenn.

The service, held during the Wednesday afternoon break between sessions of the Southern Baptist Convention annual meeting, is open to all messengers to the SBC event, Linginfelter said: "Everyone is invited to come and share in the 'old-time revival atmosphere.' . . . We are praying for heaven to come down."

The program will feature a gospel concert from 1:15 to 2 p.m., he said.

Featured artists will include vocational music evangelists Dick Barrett of Bremen, Ga.; Joe Atkinson of Arlington, Texas; and Lois Jane Hudleston of Gallatin, Tenn.

The preaching service that follows will include messages by vocational evangelists Jess Hendley of Atlanta; Bill Stafford of Chattanooga, Tenn.; and Jay Strack of Dallas. Evangelist Rick Hamil of Louisville, Ky., a former world-champion poker player, will tell of his Christian pilgrimage.

## Drillers vie for scholarship

Thirty-nine young people in Mississippi participated in Youth and Children's Bible Drills for nine years (grades four through twelve). All of these young people were invited to Jackson for a nine-year scholarship Youth Bible Drill on April 30. Four of the young people responded.

Stephanie Hamilton, Oak Forest Church, Jackson, was the winner. Stephanie will receive a \$500 scholarship at a Mississippi Baptist college of her choice. She has chosen to attend Mississippi College this fall.

The other participants were: Anita Rivers, Neshoba Church, (a former Youth Selection Tournament winner and representative to Ridgecrest Baptist Assembly); Philip Parker, Oakland Church; and Tawanda Minton, Branch Church. The program is sponsored by the Church Training Department, Mississippi Baptist Convention Board.

# Controversy Capsules

(Continued from page 3)

Criswell school as the 'conservative alternative' to our Southern Baptist seminaries."

Moore would not name for Baptist Press members of "Baptists Committed . . ."

### Response to mailing

Baptist Press asked Paul Pressler and Paige Patterson for responses to the mailing mentioned above. Pressler, responding to the statement he cares less about missions, said that "statistics prove that those who do not believe the Bible is inerrant became non-evangelical and non-missionary and dead as a denomination."

Patterson said his school has about 390 students, up from 300 nine years ago. Responding to the brochure's linking him to the reconstructionist movement, he said "Anyone who knows anything about reconstructionism knows it is post millennial. Both Judge Pressler and I are pre-millennial, and there is no way we could be involved with reconstructionism in any sense of the word."

### Response to response

There will probably be a response to the above response.

### "Like wild animals"

Herschel Hobbs, pastor emeritus of First Church, Oklahoma City, and 1962-63 SBC president, wrote Baptist Press that the SBC is like "wild animals devouring one another." Of the Peace Committee's report, he said: ". . . despite the overwhelming approval of the convention, I have never seen an action of the Southern Baptist Convention so ignored, misinterpreted and misapplied by factions and individuals as this one."

The Peace Committee "was not instructed to draw up terms of surrender, but to mediate a problem. In mediation there must be give and take on both sides," he said.

Hobbs, who served on the Peace Committee and chaired the committee that wrote the Baptist Faith and Message Statement adopted in 1963, said the statement of purpose in the SBC constitution "says nothing about absolute uniformity of doctrine." He said the preamble and 17 articles deny the ability of a person to believe just anything and still be a Southern Baptist. "But we should never forget that the preamble is as much a part of the statement as the specific doctrines set forth. It protects the individual conscience and guards us from a creedal faith . . ."

### Lolley cites "agenda"

Randall Lolley, pastor of First Church, Raleigh, and former president of Southeastern Seminary, told

Life is like a flicker of the fire. It dances about with abandon and then settles down to warm the soul or put a twinkle in one's eye. Its hues of blue surround the reds as is life until one is dead, then the flame is quenched, ceasing to warm or sparkle. — Tex McPherson, Dallas, Tex.

students at Southern Seminary in chapel a "pre-arranged agenda" is a part of the conservative movement in the SBC.

Baptist Press reported "He said the diversity of Southern Baptists might represent 'free-church evangelicalism instead of independent fundamentalism, but it's not literalism, or words have no meaning.'"

Lolley has reported he will not be a candidate for SBC first vice president despite earlier interest in so doing.

### Cookie-cutter syndrome

Jack Harwell, retired editor of Georgia's Christian Index, on a panel during the recent Baptist Public Relations Association meeting in Louisville, spoke of his perception of blandness in state Baptist papers, noting SBC communications has developed a "cookie-cutter syndrome."

He said more pastors are becoming editors since the controversy began. "The papers today are much more ministerial journals reflecting the natural caution of a preacher than they are newspaper journals reflecting the natural courage of a journalist," he said. Harwell will begin this summer as editor of the independent SBC Today.

### The Cause

Another publication has begun operation with its first issue dated April 1988. It is the SBC Cause. At the end of the editorial by editor Daniel Allen, he notes "Dr. Jerry Vines must be elected as the next president of the SBC." He also says the conservatives made mistakes trying to oust Larry Baker from the Christian Life Commission and for the endorsement of Judge Robert Bork to the Supreme Court.

The magazine includes a National Church Directory of which the re-

quirements for listing include that the pastor must believe the tenets of the Baptist Faith and Message, must believe in biblical inerrancy, and the church must give at least \$25 per month to the magazine. Of the 16 churches listed in the first issue, the only Mississippi church is Colonial Heights in Jackson.

### Vines and Jackson opinions

Greg Warner, associate editor of the Florida Baptist Witness, interviewed two potential candidates for the SBC presidency up for grabs in San Antonio. The interviews, printed in Baptist Press, were with Jerry Vines, co-pastor of First Church, Jacksonville, and Richard Jackson, pastor of First Southern Church, Phoenix.

Vines, who said it appears he will be nominated for the presidency, told Warner the SBC needs a "courageous conservative," and that as president he would only appoint fellow inerrantists to committee posts. Wrote Warner of Vines: "But he emphasized those deciding Baptist business during a Vines presidency would only be people committed to the 10-year conservative trend. He said that politics are an inescapable element of SBC life."

Jackson, who also expected to be nominated, said Southern Baptists are abandoning the priesthood of the believer "by surrendering control of their denomination to a handful of 'high priests.'"

Jackson characterized a trustee's qualifications as including commitment in five areas: the lordship of Jesus Christ; the absolute authority and integrity of Scripture, the Baptist method of cooperation for worldwide missions, the intellectual preparation needed for responsible service, and the spiritual strength "to resist the intimidation of others who have a preset agenda."

## Commission, committee trustees nominated

(Continued from page 5)

in 1991 — is Ross C. Harrison, pastor of Good Shepherd Southern church, Scott Depot, W.Va., replacing S.E. Hathaway III of Buckhannon, W.Va., who moved.

Nominated to second terms are Lloyd A. (Al) Sparkman, Crossett, Ark.; Gene Parrott, Lakewood, Colo.; Dan T. Stowe of Dublin, Ohio; and William M. Pinson Jr. of Oak Cliff, Texas.

PUBLIC AFFAIRS COMMITTEE (18 members): 4 nominations considered; 1 new member; 3 renominations. The Committee on Nominations also nominates the PAC chairman.

Nominated to fill an unexpired term — to expire in 1989 — is J.T. Williams Jr., a businessman and member of Celebration church, Tallahassee, Fla., replacing Bill Gunter of Tallahassee, who resigned.

Nominated to second terms are J.I. Ginnings, Wichita Falls, Texas; Les Csorba III, Alexandria, Va.; and William L. Stone, El Mirage, Ariz.

The committee nominated Samuel T. Currin, Raleigh, N.C., as chairman.

COMMITTEE ON ORDER OF BUSINESS (6 members): 2 nominations considered; 2 new members. The Committee on Nominations also

nominates the Order of Business chairman. Nominated to replace members ineligible for renomination are Chris C. Techmire, pastor of First church, Drumright, Okla., replacing Reed Larson of Falls Church, Va.; and Ray Turner, a farmer and member of Pecks church, Bedford, Va., replacing Wilbur A. Patterson of Overland Park, Kan.

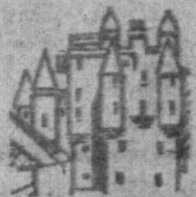
The subcommittee of the Committee on Nominations will nominate a chairman to succeed Thomas D. Elliff of Oklahoma City, when it meets in San Antonio. The Committee on Nominations noted Elliff will remain on the Committee on Order of Business, but he declined to serve as chairman.

DENOMINATIONAL CALENDAR COMMITTEE (6 members): 2 nominations considered; 2 new members. The Committee on Nominations also nominates a Denominational Calendar Committee chairman.

Nominated to replace members ineligible for renomination are Mrs. Daniel (Linda) Figgins, an elementary school teacher and member of Larkin Avenue church, Elgin, Ill., replacing Mrs. A.D. Foreman of Monroe, La.; and Herman M. Savoie, pastor of McClendon church, West Monroe, La., replacing Johnny Roger Johnson of Longville, La.

The Committee on Nominations nominated James A. Green Jr. of Jal. N.M., as chairman.





## Faces and places

by Anne Washburn McWilliams



# It happened in Chiang Mai

Thailand is shaped like an elephant. Chiang-Mai, its second largest city, is at the dome of the elephant. Called the 'Flower of the North,' it is not flat like Bangkok, but is known for its mountains, old-style wooden houses, traditional handicrafts, and hill tribes.

Last week I told of my difficulty in deciding to go to Asia last January. In Chiang Mai, I learned the reason why God had sent me there.

Two years earlier I had met a beautiful Thai woman named Vilai Buapliansee. She had driven me to the Floating Market and had made a dress for me. Her English then was not so good; I spoke with her through Raviwan Thumchai as interpreter. Over the past two years I had written her, nevertheless, guessing she could read English better than she could speak it. Occasionally, her son, Oi, would write a note to me from her.

When she learned I was in Bangkok again, she came to the Royal Orchid Hotel with another friend of mine, and was listening as I explained to that friend the plan of salvation.

Vilai invited Joan Peterson and me to fly to Chiang Mai with her, to be her guest there for two days. Her English had improved dramatically.

In Chiang Mai, we visited an elephant training center and we saw silk being made from the silkworms' cocoons. We saw women and children of five hill tribes involved in all kinds of crafts, such as weaving, embroidery, batik processing, and making baskets and musical instruments. We saw people carving teakwood furniture; making "brassware" from copper, tin, and nickel; making silver jewelry; and painting paper umbrellas. But what we saw or did was of little importance, compared to what happened there.

In our hotel room, I listened as Vilai told me the story of her life. She was born in a river town east of Bangkok, her father a Chinese Christian, her mother a Thai Buddhist. Since she was oldest of the children in her family, she said she did not have opportunity to attend a university, but had worked, to help support her family. Yet she has apparently done a great deal of study on her own, for she is sophisticated and obviously brilliant. Her marriage had not worked out, so she reared her son alone. After her divorce, she said, "I made the goal of my life making money." Since her father was a merchant, she had learned much about buying and selling

from him, she said. When I met and saw her before, she was making custom clothes. Now she owns a small factory that makes silk flowers, and she owns a jewelry shop.

Though she had reached at least part of her goal of making money and is beautifully dressed and has a lovely home, I could sense that underneath she was dissatisfied, and searching. She said she did not believe in Buddha, but believed there is one God.

I said to her, "Jesus cares for women as well as men." (We had been talking about how that men have many more privileges in Thai society than women.) "He is no respecter of persons. He will give you strength to face any problem."

She had heard, the day before, when I had explained the plan of salvation to another, and God had prepared her heart. She and Joan and I knelt beside the bed and Vilai asked Jesus to forgive her sins and to become her Savior and Lord. When we stood, the new joy in her heart was reflected in her face.

And I knew, for sure, that I had made the right decision, to return to Thailand. Just as one chapel speaker had said, "Who can place monetary value on one soul?"

Thursday, May 19, 1988

BAPTIST RECORD PAGE 7



Vilai Buapliansee at the airport in Chiang Mai.

## Reagan signs day of prayer into law

President Ronald Reagan signed into law a bill designating the first Thursday of every May to be the National Day of Prayer.

Before it became law, the National Day of Prayer had traditionally been set aside by Presidential Proclamation, starting in 1952.

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used. Withholding of names will be at the discretion of the editor.

### Moore's distortions

Editor:

When the "conservatives" send out tapes or literature, it is political; but when the "moderate-liberal" group sends it out, they are simply calling Southern Baptists back to their roots.

I have never listened to a more distorted view than that which Dr. Winfred Moore sent out on his tape. He says he is calling Southern Baptists back to missions and evangelism. My question is, when did we leave missions and evangelism? He wants to place the blame for baptisms being down on the "conservatives." Wouldn't it be interesting to know how his baptisms and those of Cecil Sherman and others in his group compared to those of Stan Coffey, Charles Stanley, Jimmy Draper, and other "conservatives." Some of the last few years have been the biggest years of giving in the history of the Cooperative Program.

Who is doing the dividing? Well, who started the Forum? Who started the Southern Baptist Alliance? The problem is that they don't control anymore, and they can't take it. Everything they accuse the conservatives of doing they are doing themselves. Of course theirs is not political.

Dr. Moore says that there is a take-

vatives." If so, who are they taking it from? Who has had it in the past? I go to the convention each year, and I have yet to see any one being forced to vote against his will. I believe the grass roots have spoken; and we are back to our roots, if indeed we ever left.

Dr. Moore states that his church would run him out of town on a rail if he told them they had to believe like he did. Can you imagine the confusion in a church if the people did not believe like their pastor?

Albert McMullen, pastor  
First, Stonewall

Based on records in the 1986 annuals of the Georgia and Texas conventions, the latest available, and based on resident membership, the baptism rate for First Church, Amarillo, was 32 to 1; for Broadway, Fort Worth, was 123 to 1; for San Jacinto Church, Amarillo, was 6.2 to 1; for First Church, Atlanta, was 42 to 1; and for First Church, Euless, Texas, was 22.5 to 1.

And it is true that the last few years have been the biggest years of giving in the history of the Cooperative Program. It has been going up, in dollars at least, every year for as far back as I can remember; and that's a long time. — Editor

### The Las Vegas convention

Editor:

I understand the battle over the Europa Star, and I sympathize with Jack D. Melton of Gulfport (Letters, April 21, 1988). Furthermore, if I were still living in Mississippi, I would join in the battle. But to withdraw from the plans for the 1989 convention would destroy Southern Baptists in Nevada.

I moved to Reno from Mississippi last October and am a Home Mission Board assisted pastor of a new, small church. Gambling is bad, I agree. However, Nevada is a place for God's love. There are a million people living in Nevada and it is the third fastest growing state in the nation. There is only one S.B.C. church to every 9,000 people whereas Mississippi has a ratio of one to 1,100. We are committing ourselves to starting 25 new churches this next year in our state. There will be simultaneous revivals throughout our state prior to the Las Vegas Convention being preached by pastors from all over the nation.

I have come to the opinion that the best way to stop the gambling industry is for us, as Christians, to lead as many people as possible to the saving gospel of Jesus. The power of God is a lot stronger than any legislator.

Instead of forsaking us, pray for us; and come help us. We are not fighting gambling here. Instead, we are fighting the devil by preaching Jesus.

Arnold L. Chavers  
Fellowship Baptist Church  
7040 Indigo Cir.  
Reno, Nevada 89506

### Letters to editor

Editor:

I first want to express my appreciation for the Record's decision concerning the publication of unsigned letters. I agree wholeheartedly, and you can sign my name to it!

Now may I address another matter that needs attention? Editor response to letters should also be restricted. Mississippi Baptists expect you to deal with factual errors and answer questions. This is done by non-publication, deletion, or correction. However, an "Editor's Note" is not the place to differ with the opinions of a writer. It gives the appearance of carrying on a printed debate with the editor always having the advantage of getting the last word.

Your response to Thomas Winn's letter in the April 28 issue is a good example. Brother Winn simply expressed views on our Baptist heritage. For the second time in a month, you reminded us that you "don't know who the liberals are." A response in this case was unnecessary and should have been stated in an editorial, if at all.

It's time we allow all Southern Baptists the privilege of free and full expression and trust the people to have the common sense to discern truth from error. You would better serve Mississippi Baptists by limiting response to questions and corrections and letting the people have the last word.

Randy McHan  
Belden

### 150 at Osyka

Editor:

I am on the publicity committee for the 150th anniversary celebration of our church (July 24, 1988), Mt. Zion Baptist Church, Rt. 1, Osyka, MS.

We are needing to know if there are any former pastors before Rev. T. D. Sumrall Jr. (mid 50s) still living who would be able to come to our celebration.

If anyone knows, or if any former pastor is reading this, I would appreciate a call (collect) or a letter.

Also, there was a Rev. Bob Powell (former pastor) we have not been able to locate so far. I understand that he used to be chaplain at a hospital.

Margaret Givins  
Rt. 1, Box 145-B  
Osyka, MS 39657  
Phone 601-542-5587

### Offering goal exceeded

Editor:

Rejoice with us in Clarke Association. With all 29 of our churches reporting, the total gifts to the Annie Armstrong Easter Offering for 1988 is \$22,771.73. Our associational goal was \$20,000. So this means we are \$2,771.73 over the goal.

I know we need to do more. But I am thankful for the prayers, study, and gifts of our dear people to Home Missions '88.

Grady Crowell  
Director of missions  
Clarke Association



## Senior Adult Corner



Providence Church near Meadville, observed Senior Adult Day, May 1. The seniors were treated to a fish fry, April 30. About 63 people were present.

On May 1, 19 seniors filled the choir loft singing. A special trio sang and J. B. Gray preached. Greg Potts is pastor.

The Joy Club of Calvary Church, West Point, hosted "A Slice of Fun Fellowship" for the senior adults of the Clay County Association on Tuesday, April 26. The program included a devotional by Walter Frederick, pastor, and a vocal concert by Russell

Newport of Springfield, Mo. Over 100 senior adults representing 7 of 10 associational churches attended.

Four senior adult choirs presented the musical "Reflections" at Highland Church, Meridian, April 30, under the direction of Joe E. Parks, Chattanooga, Tenn., composer and narrator. The seniors who sang were the Square Notes, First Church, Philadelphia; the Mature Notes, First Church, Quitman; the Senior Adult Singers, First Church, Union; and the host group Happy Highlanders. Donna Dabbs was accompanist both for the rehearsal and for the evening performance.

Soloists were Margarette Barry, soprano; Lester White, tenor; and Dixie Adkins, alto. Brief narrations were done by Joyce Grayson, Ridgell Nicholson, Louise Sanders, and C. D. McNeese.

Parks and his wife, Wilda, were featured in after-dinner entertainment following the banquet in the Highland Church Fellowship Hall.

Ministers of music who work with these choirs at their own churches are Franklin Denham, Highland; Mickey Gentry, Philadelphia; Wayne Baggett, Quitman; and Allen Hill, Union.

## WMU celebrates with pageantry

(Continued from page 3)

China, received a standing ovation when they told of their conversions in China.

Carolyn Weatherford, current national WMU executive director, led in a passionate prayer for the support of Southern Baptist missionaries in the United States and in 113 countries of the world.

Mrs. Weatherford and a retired WMU executive director, Alma Hunt, interviewed women involved in missions both past and present.

Miss Hunt reminisced with Frances Tyler of Blue Mountain, Miss. who was elected recording secretary of the organization 50 years ago and served for 19 years.

The Centennial Celebration's opening session concluded with a dramatic tableau in which a huge golden star descended from the "heavens" over the center of the centennial logo-shaped stage. At the same time, smoke poured from the flame-shaped center of the logo as soloist Malvie Giles of Magnolia, Ark., sang Christmas carols heralding the birth of Jesus Christ.

"I predict that the association will be the key to Southern Baptists' ability to contain ever-increasing diversity within denominational life." — Gerald Palmer

## Revival dates

Riverside, Long Beach: May 22-27; Millikin, professor, Mid America visiting preacher, Luther Dorr, associate professor of preaching, New Orleans Seminary; Talmadge Rayborn is pastor and Sam Parker, minister of music will conduct the singing.

Belen, Belen: May 22-27; Sunday, 6 p.m.; Mon.-Fri., 7 p.m.; Jimmy

Providence, Pearl: May 22; 11 a.m., 6 p.m.; weeknights, 7 p.m.; evangelist, Claud Shufelt; Dane Truhett, pastor; Ernie Wade, music.

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## Names in the news



Ronnie Holifield was ordained by Eastview Church, Laurel, April 24, to the deacon ministry. He is pictured receiving his certificate of ordination from his pastor, Robert Scott.

Ricky Tanner, pastor of Northside Church, Lucedale, was recently ordained to the gospel ministry by

Midway Church, George County. Participating in the service were Tom Brown, N. C. Griffin, Lamar Griffin, and Van H. Hardin, pastor.

Tanner is a graduate of William Carey School of Nursing and has served in the Singing River Hospital System. He is the son of Mr. and Mrs. Dawson Tanner of Lucedale, and is married to the former Evelyn Maples. They have two sons, David and Ricky Jr.

Kimberly LeAnn Brady will be presented in a concert of gospel music

at Bethany Church, Old Highway 15 South, Bay Springs, 5:30 p.m., May 22. Kimberly, 13, is the daughter of Eddie and Charlotte Brady.

Donald Alexander will be ordained to the gospel ministry, Sat., May 21, 7:30 p.m., at Midway Church, Jackson. All ordained deacons and ministers are invited to the ordination council at 6 p.m. M. A. Seiver, pastor, Providence Church, Lake Gibson, Fla. will participate.

Alexander Alexander is presently serving Midway Church activities director and associate pastor. David Wilkinson is pastor.

## Family crisis is topic of family week

"Caring in time of Family Crisis" will be the theme for the family week at Gulfshore July 4 (supper) to July 8 (lunch).



McKinney, pastor, Ashworth Baptist Church, Des Moines, Iowa, and specialist in crisis management will lead the team of personnel. He will be assisted by John Adams, family life consultant. Southern Baptist Fellowship. Lee Pitts and Nicky, Southwestern Seminary; Rick Tillotson and Carol Ann Poore, Vicksburg; Art Nelson, Ron Mumbower, Paul Griffin Jones, Robin Nichols and Mr.

and Mrs. James Hitt, all of Jackson; Kitty Brogan, Kathy Gibbs, and Kathy Pace, of Clinton; and Gerald Hassleman of Oxford.

Among the subjects to be treated are "The Bible Speaks to Crisis," "Cries of Crisis," "The Nature of Conflict in Our Daily Lives," "Getting Along with One Another," "When Parents and Youth are in Conflict," "Putting Christian Love into Action," "Developing Communication Skills," "The Ministry of Forgiveness," and "What to Teach Your Children about Sex."

Lee Pitts will bring a special patriotic program Monday night July 1.

Preschoolers, children, and youth will have special programs in addition to family participation.

The usual free day and cook-out will be featured. For cost information call Frank Simmons, Gulfshore Baptist Assembly 452-7261 or Family Ministry, Baptist Building, 968-3800.

## Homecomings

Corinth, Purvis, May 22; Sunday School, 9:45 a.m.; worship, 10:45 a.m.; church-wide meal, noon; 1 p.m., Ward and Irene Hurt, Lumberton, will be featured in music.

Jupiter, Mendenhall: May 22; services begin at 11 a.m.; lunch served in fellowship hall after service; afternoon service immediately following lunch.

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# Just for the Record

Thursday, May 19, 1988

BAPTIST RECORD PAGE 9

## Commencement set for MBS

The 45th commencement exercises of Mississippi Baptist Seminary are scheduled for May 28, at Mount Nebo Baptist Church,

1245 Tunica Street, Jackson at 10 a.m.

J. W. Deering, Forest, Miss., native and pastor of Mount Olive Baptist Church, Plant City, will deliver the commencement address.

Fifty persons will receive academic awards during the event. One candidate will be given the master of theological studies, four the bachelor of theology, one the bachelor of

religious education, 24 the Certificate in Biblical Studies and 20 persons will be awarded the certificate in Christian education.

Nine of the twenty-five (25) Extension Centers of the Mississippi Baptist Seminary will send graduates.

## Homecomings

Pine Forest, Collinsville: May 29; Sunday School, 10 a.m.; dedication of new church library donated in memory of Mrs. Lillie (Poole) Allen by her children, 11 a.m.; message by former pastor, Carless Evans; dinner will be served in family life building; Harold W. Lollar Sr., pastor; Danny Lanier, associate pastor.



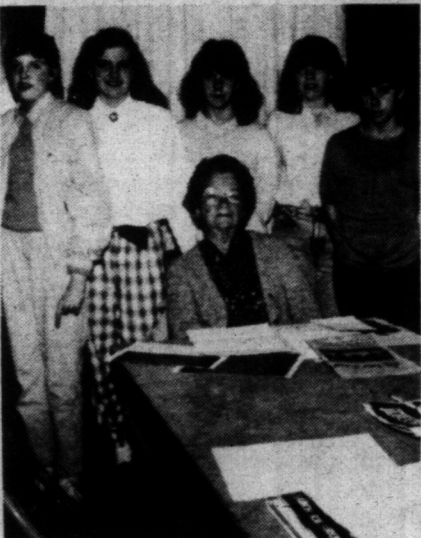
Deering

addresses.



The Young Musicians (4th-6th Grade Rams and Ewes) of First Church, Laurel, presented the musical, "We Like Sheep," May 8 in the church sanctuary and on May 22 at Bay Springs Baptist Church. The musical was directed by Jan Goodwin —

assisted by Sue Bush, Nancy Holland, and Debbie Yoder. The pastor is Larry Wells Kennedy and the minister of music is Billy Vaughan.



The Acteens at Arkabutla Church, Arkabutla, have been studying church starting. During a recent program, Mrs. Edna Earl Moore, a charter member of the church for over 60 years, and a member of WMU since 1925, gave a program about the church's history. Her ancestor owned the land on which the church presently stands. Pictured, left to right, are Amanda Taylor, Mary Ann Twilley, Jonie Willard, Cynthia Mangrum, Jenny Willard, and Mrs. Edna Earl Moore.



New Hope Church in Lowndes County dedicated its new pastorium April 17. The house has three bedrooms, a study, living room, kitchen, and den, consisting of 2,269 square feet.

Pictured are Charles Miller, building committee; Mrs. Bonner and Victor Bonner, pastor; Larry Brashier, and Sonny (W. H. Glen).

Elam Church, Coffeeville, will celebrate Memorial Day on May 22. Sunday School will be at 9:45 and preaching at 11 by Jimmy Martin, pastor. Lunch will be served at noon.

The adult choir, drama cast, and orchestra of Colonial Heights Church, Jackson, will present the musical *Thou Art Worthy* by David Clydesdale May 22 at 7 p.m.

Union Church, Roxie, has voted to build a new pastorium and has set up a building fund for this purpose. In the past two months the church broke all records in Sunday School and Training Union with six professions of faith and four additions by letter.

Plans are being made for the weekend of May 27, 28, and 29. On May 27, the Deacons Quartet and Sonshine Trio from Monticello will be featured. On May 28, the Majestics Quartet from Jackson will be featured and fish plates will be sold to raise money for the building fund. And on May 29, a special day will be held for the building fund with singing and dinner on the grounds.

Vacation Bible School will begin on June 13.

Union Church sponsors the CB Bible Club on channel 10 every night at 8:30.



Newly elected University of Southern Mississippi Baptist Student Union Executive Council officers include, from left: Kevin Jones of Pearl River, La., director of the "Thursday Night Together" worship service; Randy Norris of Lake City, Fla., "Noonday" chairman; Melissa Carter of Long Beach, Miss., missions director; and James Milner of Forest, Miss., president. Other officers include Stacy Broadwater of Cleveland, Bible study leader; Christi Gray of Florence, fine arts leader; communications leader Kevin Murphy of Milton, Fla.; discipleship/evangelism leader Kenny McCollough of Brandon; ministry leader JoAnne Howard of Meridian; church and community missions leader Charla Harrison of Lauderdale; internationals leader Pat Kelly of Richland; fellowship leader Jane Blackledge of Laurel; student center leader Jennifer Pittman of Brandon; and recreational leader Tim Smith of Carthage. Marilyn H. Bedford is interim director of the USM Baptist Student Union.

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# Jesus' authority includes authority to forgive sins

By Gayle Alexander  
Matthew 9:1-34

Jesus' authority in all heaven and earth included his authority to forgive sins also. The question of that authority is the major issue in the story of the healing of the paralytic (9:1-8). "Their faith" probably included the faith of the paralytic as well. "Thy sins be forgiven thee" was challenged by the scribes as they accused Jesus of committing blasphemy because God alone can forgive sins. The statement may indicate, but not necessarily so, that the man's condition was a direct result of sin. An imposter seeking to avoid detection would find the forgiveness of sins easier than healing. So Jesus offered them proof that he could heal and thereby supported his claim and he could forgive sins also. The people were amazed that the authority to forgive sins was given to men. But Jesus claimed that authority as Son of man. The people marvelled in glory and praise of God.



Alexander

## BIBLE BOOK

Jesus called Matthew to discipleship from the role of tax collector. Matthew was a customhouse officer near the border to collect duties on goods shipped into Palestine. The call, "Follow me," was simple but direct and demanded all. This marked a complete break with the past. His position would be filled by another and a tax collector would find it difficult to secure another job. Most likely this was not Matthew's first encounter with Jesus.

Matthew gave a party for Jesus. "Jesus sat at meat" with Matthew and his tax collector and sinner friends. "The house" probably refers to Matthew's house (note: Luke 5:29). The exclusiveness of the scribes drew the most rigid lines of demarcation between themselves and sinners. The inclusiveness of Jesus caused him to regard his ministry as needed by sinners just as sick people need a physician. Hence, his mission to "sinners" is defended as being right.

Jesus used the Pharisees' estimate of themselves to answer their objection: "I will have mercy and not sacrifice" (Hosea 6:6). A merciful attitude toward the spiritually needy

is far between than the mere formality of religious duties, such as sacrifice, without concern for people.

The lesson about new skins for new wine came in response to a question about fasting (9:14-17). John the Baptist and the Pharisees fasted by custom and calendar. Whereas, to Jesus true fasting results from sorrow, not from ritual. However, the lesson moves beyond just fasting to include the entire relationship between Jesus and Judaism. A new patch, when washed, would shrink and tear away and old wine having not yet fermented would burst old wine skins which had lost their elasticity. The old forms of Judaism could not contain the new message of Christ. Jesus was concerned that men find new life under God. The form could be changed and new vehicles developed. He was not so concerned about methodology as he was about the message and the relationship. Vehicles, such as fasting, are not ends in themselves but merely means to an end.

On his way to the home to raise a dead girl, Jesus healed a woman with a hemorrhage of 12 years. She was considered to be unclean and that may account for her desire to remain anonymous when she touched the tassel of Jesus's garment. Jesus had her publicly admit

to the healing to confirm to her that the healing took place because of her faith and not because of the tassel.

Jesus had authority over death. His statement, "She is not dead, but sleepeth," does not mean that Jesus was mistaken (note: John 11:11, 14), but was spoken in light of what he was going to do. Jesus was saying that he could raise the dead just as one could be raised from sleep. The customary hired flute players and professional mourners had already arrived for the burial. They stopped their mourning to ridicule Christ.

The title "son of David" first appears in the story of the healing of the two blind men (9:27-31). The title supports Matthew's claim that Jesus was Messiah. The men are sternly charged not to tell anyone because Jesus was avoiding public titles that would be regarded as political.

Matthew relates the story of the healing of the dumb man, out of whom Jesus cast a demon, mainly to note the reaction by the multitudes. The striking contrast is the amazement of the crowd and the cynical attitude of the Pharisees who attributed the miracle to the prince of devils.

Gayle Alexander is pastor, First, Tupelo.

# Secure in God's love — no one can sever us

By M. Dean Register

Charles Schulz, creator of the comic strip, "Peanuts," is a keen observer of human nature. One of his characters named "Linus" continually



Register

clings to a small blanket. Wherever he goes or whatever he does, the blanket gives him a sense of security. Linus' need for security is symptomatic of a need in every person's life.

The Bible addresses the problem of our insecurity and our need for assurance.

Our world is filled with apprehension and distrust. The fear of war, economic depression, terrorism, gang violence, famine, and the AIDS crisis prompts a gnawing dread that eats away at our sense of security.

In Romans 8:28-39, Paul explains that our security rests not in the circumstances of life but in the Giver of life regardless of the circumstances. He says in verse 28: "We know that all things work together for good to them that love God, to them who are called according to

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his purpose." Does the scripture mean that a believer escapes heartache, trauma, or tragedy? How do we try to understand the troubles of Bill Wallace, the medical missionary who died a violent death in a Chinese prison? Or Wimpy Harper, who went to Africa for the cause of Christ, but drowned just as his endeavor was maturing? Their experiences could be multiplied in thousands of people and to our finite minds the Scripture and the experiences do not seem to equate.

Part of the problem is our misunderstanding about this verse. The verse does not mean that everything that happens to us is good. It simply affirms that "whatever" happens to us in a sinful world, God can always work a greater cause of good for his glory. Despite Bill Wallace's death, God caused the gospel to take root in China. Despite the waters that engulfed Wimpy Harper, God caused his grace to flood the hearts of thousands in Africa.

Significantly, in Greek syntax, the emphasis of this verse falls upon the phrase, "to them that

love God." It is a promise of security to those who love the Lord; a statement of God's eternal passion sustaining believers through every stormy situation.

Paul gives four reasons that a Christian can have security. The first reason is that since God is for us, no one else can prevail against us (v. 31). The word "if" in many translations means "because." Because God loves us and because he is sovereign, no one can ultimately stand against us. Second, since God gave his Son for us, he will provide for our needs (v. 32). Insecurity often arises because we doubt that God can really help us in our desperation. But if God gave the greatest gift of his Son for sinners, will he not give us what is necessary when we are more desperate?

Third, no one can bring a charge of spiritual condemnation against God's children (vv. 33-34). Paul's language implies a prosecution in a courtroom. The Judge is God and the Advocate is Christ. God has declared us justified by faith and Christ has pled our cause from the cross. Can anyone in the court challenge the mercy of God and the forgiving work of Christ?

Paul says that the Risen Christ continually stands in defense of believers, pleading not on the grounds of their own worth, but on the grounds of God's grace. This is a crucial aspect of our security because it reminds us that whenever tragedy or conflict weakens our hold on God, his hold on us is forever strong.

A fourth reason for our security is that no one and no circumstance can sever us from the love of Christ (vv. 35-36). Paul enumerates a list of adversities from which believers are not always physically protected. Many Christians in third-world countries have endured horrible circumstances for the sake of Christ. A statistic in a recent Christian periodical indicated that more believers have died for the faith in this century than in any century since Jesus walked among us. Thousands are persecuted and thousands die, but our security resides in Christ who loves us so much that he will never leave us nor forsake us!

Either by life or by death, a believer can know security in the love of God, and can handle the perplexities and problems along life's journey.

Dean Register is pastor, First, Gulfport.

# Disciplined commitment of the Christian

By Jimmy G. McGee  
Hebrews 12:1-13

Being a Christian and living as a Christian is serious business and commands our disciplined commitment. The inspired writer of Hebrews compares the Christian discipline to the analogy of an athlete in a competitive sport. Reading verse 1 of chapter 12, it is



McGee

easy to envision a crowded stadium of spectators surrounding a track and field where runners are warming up for an important race. The details of the analogy are striking.

As a student at Mississippi College, I participated on the track team for one season. I ran the 440-yard dash and a leg in the mile relay. Between events it was customary to wear a warmup suit over track shorts and jersey. Some wore ankle weights. Ready to race, warm ups and weights were put aside.

One who runs to win is gratefully aware of the witnesses, but he pays them no attention as he runs. He does not look around at his com-

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petitors and lose step; he fixes his eye on the finish line and runs earnestly. In the 440, the starting line is also the finish line. For me it was helpful to run to the light poles positioned around the track as immediate goals until the finish line came into view. Coach Lefty Fulton insisted on two rules: (1) Always do your best, (2) Always finish the race.

Now look at the scripture. "A cloud of witnesses" is more than mere spectators. These are the heroes of the faith listed in chapter 11. They and others like them have run the race victoriously. The Word translated witness can be spelled martyr. A martyr is one who surrenders his life for a cause. These witnesses are our examples and our encouragement to cheer us onward.

Ankle weights and loose clothing render impossible a runner's success. Sin must be laid aside. Sin entangles and trips us up. Sin distracts and disables us from doing our best. Hence it is imperative to identify sin in our lives and lay it aside by confession, repentance, and forgiveness.

"Let us run" describes enthused and progressive action. Christians are to run with patience. The race is not a sprint; it's more like a long distance marathon. Speed is not the issue so much as is endurance. Amid all hardship, disciplined Christians must keep on keeping on to the finish.

"Looking unto Jesus" is the critical admonition. He is our goal. To reach our goal, the most important thing is to keep our eye on Jesus, to maintain our devotion to Jesus. Jesus is more than an example for us. He is the author (initiator) and finisher (one who completes) of our faith. For us he endured the cross, paying no attention to its shame. God raised Jesus victoriously and today he is seated at the right hand of the throne of God. He finished the work of our salvation and now he intercedes for us who believe. "He who has begun a good work in you will complete it" (Phil. 1:6).

Don't pass over Jesus' work too quickly. Verses 3 and 4 remind us of the awesome hostility from sinners that Jesus struggled against. Jesus was bitterly opposed by the very people he came to save. Jesus strived against sin resisting it to the point of bloodshed. In discipline Jesus endured! Christians must take

heart and not to be discouraged in weariness. None has suffered as Christ nor as many of the witnesses who died for their faith.

In verses 5-11, another analogy is taken up by the writer. It is the relationship of a father who lovingly disciplines his son for the purpose of training and instruction in right. Difficulty encountered in serving Jesus is welcomed for at least two reasons.

(1) Chastening is a sign of sonship. The world hated Jesus and Christians are to expect trouble in the world in declaring sonship. Chastening can identify with Jesus.

(2) Chastening of the Lord is for one's good. When we are disciplined by the Lord, it is to instruct us in righteousness. Not all suffering is chastening of the Lord, but our response to hardship and suffering can be an occasion for spiritual growth. No discipline is fun and enjoyable, but enduring it with submissive trust in God can be instructive so as to yield the fruit of righteousness.

Therefore renew your spiritual vitality, free yourself of hindrances and, looking unto Jesus, run the race with patience.

Jimmy G. McGee is pastor, First, Grenada.



# THE VILLAGE VIEW



## The Baptist Children's Village

Paul N. Nunnery, Executive Director

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## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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## MAKE YOUR PLANS!

### Alumni Reunion India Nunnery Campus

## The Baptist Children's Village

Saturday, August 13, 1988





# Baptist Record

## Inerrancy unfruitfully linked to interpretation, Packer says

By Norman Jameson

RIDGECREST, N.C. (BP) — Inerrancy has been "unfruitfully linked" to biblical interpretation by many Southern Baptists in ways that are "less than scholarly," theologian J.I. Packer said in his closing statement to 200 Southern Baptist ministers attending the second national conference on the Bible.

Packer called himself and three other theologians who delivered plenary addresses "a team of visiting firemen" as they sat in a panel and answered questions from participants.

As a final question, moderator John Newport, dean and provost of Southwestern Seminary in Fort Worth, Texas, asked each panelist to give "an outsider's" view of Southern Baptist life.

Packer, an internationally renowned theologian and avowed inerrantist, observed that in the Southern Baptist situation, "the people who have insisted most strongly that they stand for the inerrancy of Scripture have also been standing for a particular way of interpreting Scripture that in certain respects would seem to others of us to be less than scholarly."

He said they have linked inerrancy to interpretation in such a way "that they won't believe that anyone who doesn't handle the Bible in the same way they do really believes in the total trustworthiness of Scripture."

"More work needs to be done on this," he said of the linkage. "I would hope for a more scholarly and disciplined way of handling the Bible."

Packer acknowledged it would take years of discussion to correct because "intellectual habits of years are not

dealt with in five minutes."

Participants did not ask for clarification of earlier statements but wanted comment on issues not addressed.

Walter Kaiser, dean of Old Testament at Trinity Evangelical Seminary in Deerfield, Ill., said the only creation-dating process he would wrestle to the death for is, "In the beginning." He has "no problem" with an earth 5 billion to 15 billion years old, and the current "young earth" move among evangelicals is "not rightly pitched and aimed," he said, noting, "It's becoming a test for inerrancy, and that's not fair."

On abortion, Robert Johnston, dean of North Park College and Theological Seminary in Chicago, said if the Old Testament absolutely declared life begins at conception, there would be no debate. Anything after conception would be murder.

"The fact there is discussion indicates there is no certainty," he said.

If it's not certain life begins at conception, then Christians need to move together on the bigger issue of abortion to slow down its misuse, he added.

Kaiser was more adamant, saying if God judged the Third Reich for murdering 6 million Jews, he does not see what keeps God from judging America, which has killed four times that many babies through abortion.

Concerning women, Packer, who earlier said women have a secondary role due to creation order, noted no New Testament passage can be quoted as forbidding the people of God from putting women in an ecclesiastical role.

It is more a question of gifts than

rights, he said.

Recognizing all gifts of God are meant to be used, he suggested ministry be structured to utilize women in "maternal" ministry roles for which they are even better suited than men, such as counseling and caring ministries.

Johnston, who said he currently is looking for a female theology professor for his school, pointed out that in the second creation story in Genesis, "the man shall leave his mother" and cleave to his wife. He surmised the author may have said it that way to keep readers from misinterpreting the importance of creation order where the man came first.

Kaiser said in his closing remarks he is concerned about what happens to Southern Baptists in their controversy because "what happens to you is going to affect all of American church life."

Johnston contrasted the 1,000 people who attended last year's conference on biblical inerrancy with the 300 who came to the conference on interpretation. The dramatic drop illustrated the problem seminaries face, he said.

"When you get down in the trenches and do the hard, interpretive work... people become suspicious and bail out," he said.

He warned that in controversies like that embroiling Southern Baptists since 1979, "evangelicals run the risk of losing our mission to the secular world to the extent we concentrate on our internecine warfare."

Norman Jameson edits *Charity and Children*.



## Powerline for teens

*Why doesn't Dad like me any more?*

### QUESTION

I don't understand what's happening in my home. My father and I have always been best buddies, he even took me fishing and everything. Now all of a sudden he doesn't seem to like to be around me. It all started about the time I went into the eighth grade. Why doesn't he like me anymore?

### ANSWER

It sounds as if your father is having some trouble dealing with your transition from being "his little girl" to being a young lady. As you know, there are strong psychological ties between parents and children. As the child matures, there needs to be a shift from the adult-to-child relationship so that the two can relate as adult to adult.

But that process sometimes gets scrambled as the child develops sexually as well and socially and mentally. Parents may feel confused when a son or daughter begins to look as well as act like an adult. A father who finds himself responding sexually to a daughter's attractiveness may react with fear, guilt, shame or anxiety to that experience. He may wonder if there

is something wrong with him, or he may even wonder if the daughter is deliberately coming on to him. He may deal with those feelings by repressing them and pretending nothing is wrong, or by avoiding the source of those feelings — you.

Unfortunately, of course, some fathers respond by acting on their feelings, and that is when the real trouble starts. The way to deal with the confusion and tension is by being open and honest with each other about the uncertainty which each of you feels. The place to begin may be with your mother if you have a good relationship with her. Let her know that you are feeling a little hurt and confused, and that you are concerned that perhaps your dad feels uncomfortable with you as a developing woman.

Your dad may need help in understanding his role in helping you to become the kind of mature, responsible woman he wants you to be. After all, your concepts of what a man should be are strongly shaped on his actions. He can help you know that it is a good thing to be an attractive, mature young lady by the way he responds to you. Perhaps your church could plan workshops to help parents and teens communicate about these issues. Respect for each other and the deep love you have built through the years will be the keys to making this an experience of growth rather than gain.

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150



## Book reviews

*Unworld People* by Joyce Landorf Heatherley (Harper and Row, 160 pp., \$14.95) "We qualify as unworld people when the most unthinkable, the most unbearable, the most unimaginable and the most unreal thing, happens to us... not to someone else... but to us... to me!" writes Joyce Landorf Heatherley in this new book. "We are members of the unworld when we are blown to bits and tiny pieces by cataclysmic explosion of the unforeseeable, the unscrupulous, the inescapable, the unpardonable, the un-negotiable, the unbearable, and the unheard of thing. That 'thing' which could never even touch us and would not touch us but now rips us to shreds." The loss of a child by death, the finding out that one has terminal illness — these and similar experiences classify us 'unworld.'

Joyce Landorf Heatherley has written more than twenty fiction and non-fiction books and is also a well known speaker and singer. In this latest of her books, she reveals the depths of her own suffering as she went through the trauma of divorce, and shares some of the lessons her 'unworld experiences' taught her. "In the brokenness of our hearts," she says, "we meet God's unending love. God's undeserved grace." This is in-

teresting, profitable, and inspirational reading for anyone who has been through an unworld experience, or is the friend or relative of someone who has. Does that omit anyone?—AWM

## Reagan signs dial-a-porn ban; Congress looks at new curbs

By Stan Haste

WASHINGTON (BP) — Evidence of a federal crackdown on pornography surfaced at the White House and on Capitol Hill in late April as President Reagan signed legislation banning "dial-a-porn" telephone services and a congressional committee began consideration of sweeping legislation to protect children from sexual exploitation.

The ban on the dial-a-porn services came in the form of an amendment to an \$8.3 billion reauthorization of most federal elementary, secondary, and adult education programs passed by Congress April 20. Sponsored by Sen. Jesse Helms, R-N.C., the provision outlawing sexually explicit telephone messages was approved by the Senate, 98-0, and the House of

Representatives, 274-17. Signing the entire bill April 28, Reagan commended Congress for including the dial-a-porn prohibition.

Several religious leaders were invited by the White House to witness the signing, including Christian Life Commission Executive Director Larry Baker, Christian psychologist James Dobson, National Association of Evangelicals executive Robert Dugan, and National Coalition Against Pornography President Jerry Kirk.

Earlier the same day, Baker and Kirk were joined by three other anti-pornography activists urging congressional approval of H.R. 3889 the Child Protection and Obscenity Enforcement Act of 1988.

One provision in the new law would forbid the use of computers to advertise, distribute, or receive child pornography, including computerized pictures of children engaging in sex acts. Another would provide criminal sanctions against parents or other adult guardians who buy or sell children to produce child pornography.

A more controversial section of the proposed law calls for including people who traffic in child pornography under the federal anti-racketeering statute by allowing for the seizure of their profits and other property.

Stan Haste writes for the BP Washington bureau.

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005-DTM HIS SOCIETY 291 5-19 00  
SO BAPT HIS SOCIETY  
SUITE 400  
901 COMMERCE ST  
NASHVILLE TN 37203

May 19, 1988

Box 530, Jackson, MS 39205